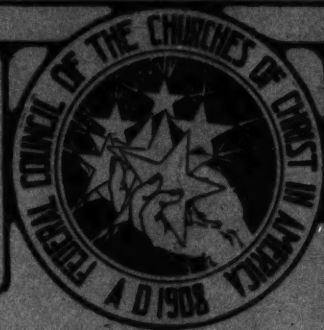


FEDERAL COUNCIL BULLETIN

Vol. 3 No. 8



October, 1920

The World Needs Spiritual Unity

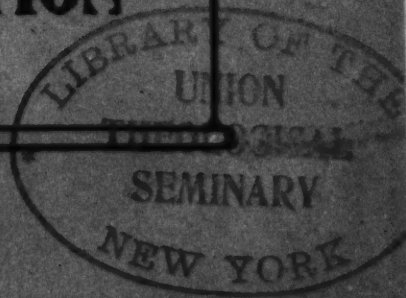
WE have ceased to put our trust in the horses and chariots of war, whether it be in America or in Europe.

"We feel, and we feel profoundly, that the hope of the world is to bring the moral forces in each nation together. We hope, with you, to put our trust in those spiritual forces resident, and resident only, in the Church of Jesus Christ. We defy that principle which alleges that the state is above good and evil and, if we did not settle that in this war, then what have we settled?"

"We are here in your midst hoping and praying that we may bring these spiritual forces into such counsel and action as to create an influence which shall make our League of Nations something more than a game of diplomatic chess."

—From the Message of One of the "Friendly Visitors" to the European Churches.

**A JOURNAL OF RELIGIOUS CO-OPERATION
AND INTER-CHURCH ACTIVITIES**



OCT 15 1920

FEDERAL COUNCIL BULLETIN

*A Journal of Religious Co-operation
and Interchurch Activities*

Issued monthly (except August) by the
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Vol. III, No. 8



October, 1920

William H. Roberts, Jesse W. Brooks,
Hubert C. Herring, Henry B. Hartzler

While the Federal Council was sending a delegation of its leaders to Europe to convey a message of good-will from American Christianity, a smaller group of her very choicest spirits left on another embassy, which also must have intimate relation with the cause and the Kingdom to which their lives were devoted.

Rev. William H. Roberts, veteran Stated Clerk of the Presbyterian General Assembly, and one of the founders of the Federal Council, closed his long and useful earthly career on June 26. Merely to enumerate the official relations which Dr. Roberts maintained with a score of organizations would require considerable research. How he kept in close touch with them all was a constant source of wonder to his friends.

As chairman of the Executive Committee of the National Federation of Churches and Christian Workers, which was requested and authorized by the Interchurch Conference on Federation to act as the organizing Committee to carry forward the work made necessary by the adoption of the Plan of Federation at the Carnegie Hall meeting in November, 1905, Dr. Roberts rendered a conspicuous service to the Council and to the cause of federation. The arduous, delicate, and prolonged task of this Committee culminated in the first quadrennial meeting of the Council in Philadelphia, in 1908. To Dr. Roberts in his capacity as chair-

man of the Committee came the high privilege of convening the Council in its first business session, and he occupied the chair when its first President, Bishop Eugene R. Hendrix, was elected and installed. To the ideals, the organization, and the activities of the Council, Dr. Roberts made a contribution which will be remembered as long as the Council endures.

Rev. Jesse W. Brooks, for years a representative of the Reformed Church in America on the Executive Committee of the Federal Council, died on July 21. For twenty years Dr. Brooks was secretary and superintendent of the Chicago Tract Society. He was deeply interested in the evangelization of Russia, and devoted much time to work for Sabbath observance and kindred reforms.

In the untimely death of Rev. Hubert C. Herring, American Protestantism loses one of its most thoughtful and courageous leaders. He will be especially missed from the meetings of the Federal Council, in whose organization and work he constantly played an active part. At the time of his death, he was a member of the Executive Committee. He had been especially interested during the past year in the work of the Committee on Mexico.

Dr. Herring was truly a big man, big physically, mentally and spiritually. It was a delight to sit with him in committee and listen to the calm, even-tempered, judicious words with which he gave judgment when appealed to, for he seldom volunteered opinions. Always careful and constructive, the Secretary of the Congregational Council was thoroughly progressive. He was deeply interested in all that concerned the progress of the Kingdom of God.

Regarding Dr. Herring, the *Springfield Republican* truly says: "Mighty in stature and in counsel, he was of humble spirit. The church forces of America have lost a big-hearted human leader, whom they could ill afford to spare at this time."

On Friday, September 3, Bishop Henry B. Hartzler of the United Evangelical Church entered into the rest that belongs to the people of God. For more than fifty years, Bishop Hartzler, with voice and pen, has inspired Christian men and women to nobler life and work. A gifted writer and speaker, a man of deep spirituality, his influence has extended beyond the borders of his denominational fellowship, and his counsel was highly prized in the Federal Council, of which he was one of the Vice Presidents. Dr. Hartzler was for nearly twenty years editor of "The Evangelical," and was at one time associated with the Moody Schools at Northfield.

FEDERAL COUNCIL BULLETIN

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Vol. III

OCTOBER, 1920

No. 8

The European Number of the Bulletin

This number of the Bulletin is practically confined to the work of the "Friendly Visitors" in Europe, and necessitates holding over much other material relating to the work of the churches in America. It is felt that this is the time when we should render moral help to the stricken countries of Europe through our contacts with their churches.

The Commission on Relations with Religious Bodies in Europe, finding that nearly fifty representative church leaders were to be in Europe during the summer on various denominational, international or personal matters, took the occasion to appoint these men as "Friendly Visitors" to our sister churches there. These Visitors went to nearly all the countries in Europe with messages of fraternal good-will and helpfulness. They were most kindly received everywhere, and their reports abound in interesting incidents and experiences. Much was accomplished in the clarifying of the opinions of the churches abroad regarding the real attitude of American Christians, and in strengthening feelings of international good-will. This work was done at no cost to the Federal Council, the traveling expenses of the "Friendly Visitors" having been met either personally or by the other bodies which they represented.

While undoubtedly our interdenominational bodies need to give serious attention to our co-operative work at home, it has seemed especially important that just now, when the peoples of Europe are disappointed in the political and economic help which they had hoped to receive from America, our churches should continue to do all they can to develop these moral and spiritual relationships.

ARTHUR J. BROWN,

*Chairman, Committee on Fraternal Relations
with Religious Bodies in Europe.*

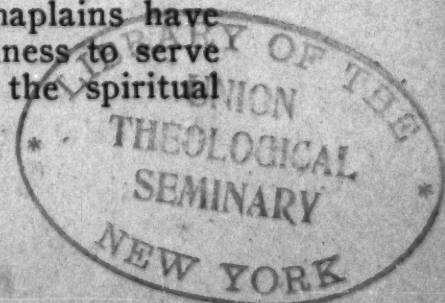
No Bulletins During August and September

The October issue of our magazine follows serially the July number, being the eighth BULLETIN for the current year. No August number is issued, and the delay in receiving material regarding the important conferences in Europe, held in the month of August, prevented further publication before the first of October.

A final tribute from President Wilson to the effective service of the central agency of the Churches during the war is found on page 159 of the BULLETIN. The medal will be presented, as indicated in the letter, on October 7.

The New Chief of Chaplains

The appointment of the Rev. John T. Axton as Chief of Chaplains in the Army meets with the unqualified approval of churchmen who have had the opportunity of observing the effective way in which Major Axton discharged the heavy and complex duties of port chaplain at Hoboken during the late war. He is now Colonel Axton, as the new position carries this increase in rank. The chaplains now have many of the practical benefits that were sought in the proposed corps organization. Those who know the new Chief of Chaplains have no doubt of his ability and readiness to serve as a faithful overseer to the spiritual guardians of our soldiers.



Plans Launched for World Conference of Church Bodies

MEMORABLE progress toward the achievement of world-wide Christian co-operation was made in the meeting of delegates from the national church federations and other church bodies of fifteen countries at Geneva, Switzerland, August 9-12, which met at the call of the American Federal Council. It was decided to hold a "Universal Conference of the Church of Christ on Life and Work," probably in the summer of 1922, to which all churches of all lands shall be invited to send delegates.

A strong committee on arrangements was selected under the provisional chairmanship of Archbishop Nathan Soderblom of Upsala, primate of the Swedish Church. The provisional general secretaries are Rev. Charles S. Macfarland and Rev. Frederick Lynch, both of New York. Rev. Thomas Nightingale of London, is the committee's representative in Great Britain. Of the twenty-five members of the committee, eleven are from the United States, three from Switzerland, two each from Scotland, Sweden, and Hungary, and one each from England, Denmark, Holland and Italy. The American members are Rev. Peter Ainslie, Baltimore; Rev. Nehemiah Boynton, Brooklyn; Rt. Rev. Charles H. Brent, Buffalo; Rev. Arthur J. Brown, New York; Bishop James Cannon, Jr., Birmingham, Ala.; Rev. Samuel H. Chester, Nashville, Tenn.; Bishop John Hurst, Baltimore; Rev. Lauritz Larsen, New York; Rev. Frederick Lynch, New York; Rev. Charles S. Macfarland, New York; Rev. William P. Merrill, New York.

On Tuesday morning, August 10th, in the Hotel Beau Sejour, the first meeting of the ninety delegates was called to order by the temporary Chairman, Prof. J. Eugene Choisy of Geneva, who welcomed the assembly in the name of the Swiss Churches. Of the 90 delegates present, 34 were from the United States, 32 representing the Federal Council of the Churches of Christ in America, and two the National Lutheran Council. Sweden and Switzerland were each represented by ten delegates, and France, Germany and Great Britain by five each.

The discussion of a memorial from the French Protestant Federation occupied most of the morning. At the afternoon session, the question of a conference of churches was considered, and a motion made by Rev. Frederick Lynch was adopted that "the conference be called two years hence at some place to be determined later, and that the delegates be chosen by the proper ecclesiastical bodies."

The Tuesday evening session was devoted to the discussion of topics that should be included in the conference program. Among those approved and recommended to the Com-

mittee on Arrangements were: "Christian brotherhood and righteousness in international relations," "The Christian conception of the system of law," "Christian principles in social life and in the economic structure of society." It was decided that in the part of the program dealing with foreign missions care must be taken not to duplicate the work of the International Missionary Conferences. Other subjects approved were: "Christian Education," "Liberty of Conscience and the protection of religious minorities," "International Christian efforts as to ethical questions" and "Recruiting for the Christian Ministry."

At the Wednesday morning session, a colorful scene was enacted in the reception of a group of dignitaries from the Orthodox Church including His Grace, the Metropolitan of Seleucia Germanos, the Metropolitan of Nubia and the Archimandrite Pappadopoulos. The Greek prelates in flowing black silk robes, full beards and jeweled insignia of office presented a stately picture. They were welcomed by Pastor Neander of Sweden, who at the Chairman's request delivered a brief greeting in Greek.

The Metropolitan of Seleucia addressed the conference on behalf of the visitors, concluding with a prayer. The Chairman and Archbishop Soderblom replied, and the guests withdrew.

Bishop Cannon moved "that the Committee on Arrangements be instructed to invite all Christian communions to participate in the proposed conference." After discussion the motion was adopted. At the evening session Mr. MacGill of Scotland, presented the following "Appeal for Prayer" which on motion was referred to the Committee on Arrangements to be printed in different languages and distributed in various nations:

An Appeal for Prayer

The members of this preliminary International Commission at Geneva, drawn together by a consciousness of the painful and urgent need of the world, and by a conviction that only the Gospel and spirit and leadership of Jesus Christ can meet that need, and that only a Church united, consecrated, daring, and self-forgetful can form the body, through which this spirit may do His gracious and healing work,—earnestly and solemnly appeal to Christians of every name and form, of every land and race, to pray now and continually for the coming of a fuller unity of spirit and of action in the entire Church of Christ throughout the world; for a readiness on the part of all Christians to make new ventures of faith, and to take more seriously the implications of the Gospel; for the deepening and broadening of love among all Christ's followers toward all men; for the elimination of all passion and prejudice, and the growth of peace



COMMITTEE ON ARRANGEMENTS FOR THE CONFERENCE ON LIFE AND WORK

Left to right (standing): Prof. J. Eugene Choisy (Switzerland), Rev. Jens Gleditsch (Norway), Rev. William P. Merrill (New York City), Rev. Charles S. Macfarland (New York City), Rev. John D. MacGilp (Scotland), Bishop James Cannon, Jr., (Birmingham, Ala.), Rev. Gustaf E. H. Aulen (Sweden), Rev. Peter Ainslie (Baltimore, Md.), Bishop H. Ostenfeld (Denmark). Sitting: Bishop John Hurst (Baltimore, Md.), Pastor Adolf Keller (Switzerland), Pastor Ernesto Giampiccoli (Italy), Archbishop Nathan Soderblom (Sweden), Rev. Frederick Lynch (New York City), Rev. A. Szabo (Hungary), Rev. Arthur J. Brown (New York City). Members of the Committee who are not included in the photograph are: Rev. Nehemiah Boynton, Brooklyn, N. Y.; Rt. Rev. Charles H. Brent, Buffalo, N. Y.; Rev. Samuel H. Chester, Nashville, Tenn.; Rev. J. A. Cramer, Holland; Rev. Lauritz Larsen, New York City; Rev. J. A. MacClymont, Scotland; Rev. Thomas Nightingale, England; Bishop John L. Nuelsen, Switzerland; Bishop Alexander Raffay, Hungary.

and brotherhood; for clearer vision of the will of God and of the work of Christ in this day; and for all that may further the coming of His Kingdom.

Especially do we ask our Fellow-Christians everywhere to pray for the success of the Conference which is to consider the place and duty of the Church of Christ, and the claims upon it of the Master and of mankind. The united and unceasing intercession of all Christians is asked, that, through this gathering of Christians from all the world, the church may come to clear realization of its unity, its opportunity, and its responsibility; that the spirit of Christ may fill and control His body, the Church; and that, through His mighty and gracious working, mankind may be led into the larger life which is in Him, and the whole creation, now groaning and travailing in pain, may be delivered from the bondage of corruption, and brought into the glorious liberty of the sons of God.

After the closing address by Dr. Lynch and the benediction by Archbishop Soderblom, the meeting adjourned *sine die*.

The Work of the "Friendly Visitors" in Europe

DURING the recent months of July and August, a notable effort was made by a representative group of American churchmen to convey to the churches and the people of Europe the good-will and sympathy of the American nation. At the call of the Federal Council of the Churches of Christ in America, more than forty prominent clergymen and denominational leaders who were planning to be in Europe on various missions visited, in groups of three or more, practically every country of Europe, conferring with national and local church groups, studying the condition and needs of the people and of the churches, and expressing to them the heartfelt sympathy and the desire to extend every practicable form of assistance on the part of Christian America. Special reports from some of these delegations will appear in the November BULLETIN.

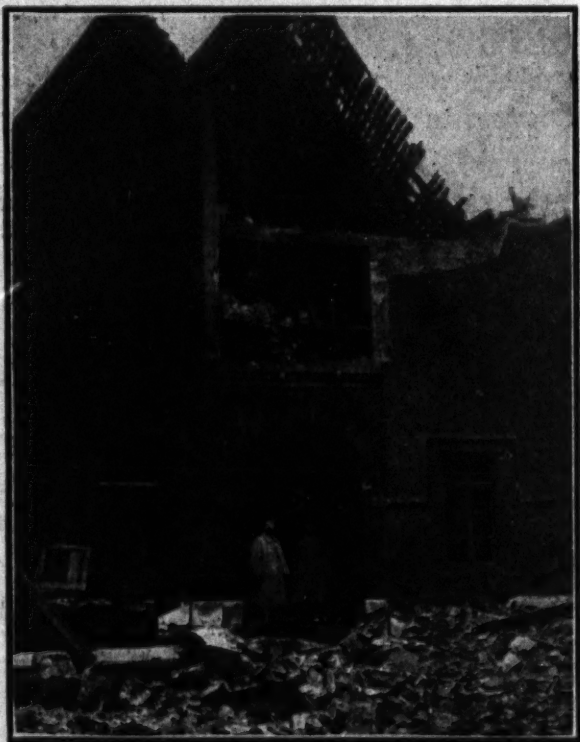
The reception accorded these "friendly visitors" was most cordial. Every assurance on

the part of the visiting speakers of America's interest and concern was eagerly received.

Large public meetings were arranged in such centers as Paris, Brussels, Turin, Geneva and Zurich. In each of these cities addresses were given by the American "Friendly Visitors." By special request the General Secretary of the Federal Council gave at several of the meetings the address on "The American Nation and International Responsibility," which has been widely published in the religious press. This message and the addresses by other "Friendly Visitors" elicited numerous expressions of sympathy and appreciation on the part, not only of church leaders, but of representative men in secular life.

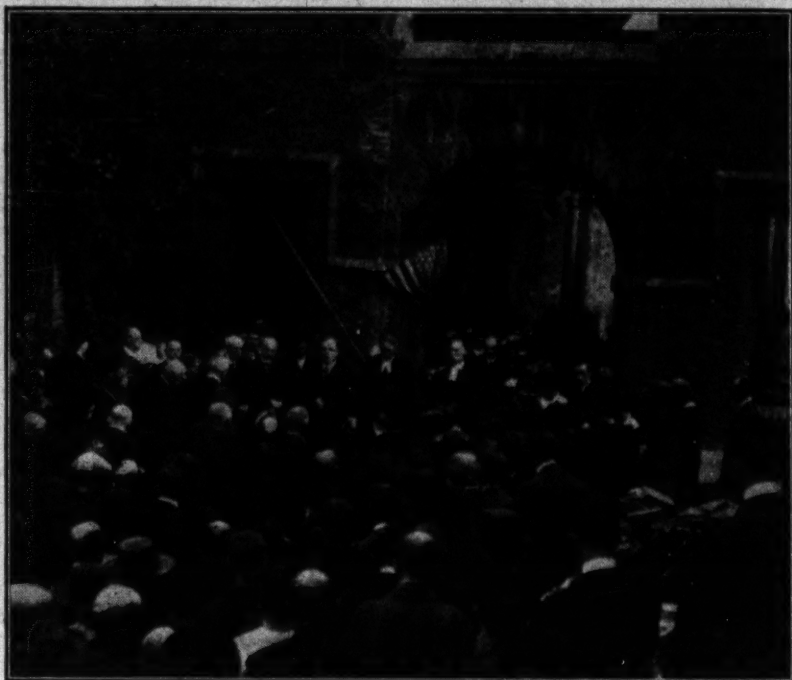
Equally notable were the words of welcome and of encouragement in the work of international Christian *rapprochement* from such prominent European leaders as Rev. Adolf Keller, Pastor Liechti and Dr. Herold of Zurich, Professor E. Goegg and Pastor Ferrier of Geneva, Bishop Nuelsen and Professor Eugene Choisy, as well as Senator La Fontaine of Belgium, and Rev. Ernesto Giampiccoli of Italy.

It was evident that the visit of the American delegates and of the work of the three preliminary conferences in Geneva served to stimulate and encourage large numbers of the noble pastors and church leaders of those parts of Europe where the war has had a most depressing effect upon the work of organized Christianity. International understanding and sympathy were greatly furthered, and the foundations were laid for the further continuous personal conference that must precede the assembling of the "Universal Conference of the Church of Christ on Life and Work."



RUINED CHURCH ST. QUENTIN

As it appeared when the French recaptured the city



CORNERSTONE EXERCISES AT ST. QUENTIN

Reconstruction of St. Quentin Church

First Public Building in Aisne Sector to be Restored

AN encouraging beginning of the actual work of reconstruction of the ruined French churches was made on Sunday, July 18, when the cornerstone of the Reformed Church at St. Quentin was laid in the presence of a large assembly widely representative of French Protestantism and of that international sympathy which has so notably sustained the work of the descendants of the Huguenots.

It is significant that the first public edifice to be re-erected in the Aisne region should be a Protestant church. This early beginning was made possible by the substantial aid furnished by Mrs. H. Roswell Bates, of New York, through the Federal Council's Commission on Relations with France and Belgium.

Speaking of the exercises, one of the French Protestant journals says: "As in ancient times when the temple was rebuilt at Jerusalem, the tears of the faithful were mingled with their thanksgiving." The account in *Le Christianisme au XXe Siècle* continues:

"In the court of the chapel built by the Capuchins in 1615, appropriated to the Protestants in 1833, an assembly of from four to five hundred persons then gathered. The first stone of the future edifice was formally presented by the president of the Presbyterial council, M. Pannier, to the Mayor of St. Quentin, the township being owner of the land. M. Tricoteaux responded with great amiability. The *procès verbal* once placed in the stone, and the usual formalities accomplished by M. Grécourt, the dean of the Presbyterial councillors present, and Mme. Larcher, the President of the local *Comité d'Entr'Aide*, Pastor Alizon made the prayer. Addresses were made by Messrs. de Witt and Macfarland, some beautiful chants given by a choir grouped in the ruins of the ancient temple, by the Young Women's Christian Association and by the entire assembly. After a fervent prayer by Pastor Morel, and the benediction pronounced by Pastor Roussiez, the congregation separated, to meet again, God willing, after some months, for the dedication ceremony.

"Remembering the past and the present, the people of St. Quentin have confidence, for the future, in divine Providence, and in the generosity of their brothers who wish to help in restoring, in the midst of one of the greatest cities of bruised France, the house of God."

World Alliance at St. Beatenburg

THE World Alliance for the Promotion of International Friendship Through the Churches met at St. Beatenburg, Switzerland, August 25-29th, with a large and representative attendance.

On August 24th the members were received by a representative of the Swiss government and by representatives of the Swiss churches at Berne, and after the close of the conference a meeting was held on Sunday, August 29th, in the Cathedral at Berne.

Dr. George Nasmyth, the International Organizer, in reporting his work, stated that he had succeeded in forming ten new National Councils. Each of the Councils was represented at the Conference. The American delegates feel that a great step forward has been made toward international good-will. It is a piece of work of colossal importance to bring together delegates out of twenty-four nations, some of which had hitherto been at war, and to

reconcile them toward working for the ideal of a better international understanding.

Among the significant features of the Conference was the framing of a sub-committee to prepare a program for a conference to be held somewhere in Europe two years hence. The all-important question of America entering the League of Nations was considered, and the conference adopted a resolution upon the initiative of the French delegation expressing a strong desire that America should enter the League at the earliest possible moment.

Perhaps the outstanding feature of the whole conference was the presence of the delegates from the Orthodox Church of the East, meeting with Protestants for the first time in many centuries. Together with these men the most difficult problems were faced squarely, and the most important progress in international friendship and good-will between nations that have hitherto been separated by a chasm of hatred, and between groups within nations that have been as far apart as the poles, was effected. Only the power of religion could have caused the reconciliations that were witnessed in the great conferences.

The Archbishop of Canterbury was elected President of the Alliance, and the Rev. Nehemiah Boynton of Brooklyn, Vice-President.



GROUP OF AMERICAN DELEGATES, WORLD ALLIANCE, ST. BEATENBURG, SWITZERLAND

Left to Right, Top Row: Rev. E. C. Boynton, Prof. McDown, Rev. W. C. Emhart, W. C. Allen, F. P. Turner. Second Row: Rev. S. A. Eliot, Rev. J. A. Morehead, Miss Morehead, Rev. Peter Ainslie, Rev. C. S. Macfarland, Gilbert Bowles, Mrs. E. C. Boynton, George Nasmyth, the Misses Balch, Rev. Lauritz Larsen, Rev. Frederick Lynch. Front Row: R. H. Gardiner, Mrs. Eliot, Mrs. C. L. Thompson and Dr. Thompson, Rev. Nehemiah Boynton, Mrs. Gardiner, Mrs. G. Nasmyth, Rev. W. P. Merrill, Mrs. Eliot, Mrs. H. A. Atkinson and Dr. Atkinson.



THE HISTORIC PIETERSKERK (ST. PETER'S CHURCH) LEYDEN, HOLLAND WHERE THE PILGRIM MEMORIAL SERVICE ON AUGUST 31 WAS ADDRESSED BY REV. ROBERT F. HORTON OF LONDON, AND BY THE GENERAL SECRETARY OF THE FEDERAL COUNCIL.

Mayflower Celebrations in Holland and England

By Rev. Sidney L. Gulick

Chairman of the "Friendly Visitors" to Holland

THE celebrations in Holland lasted six days (August 28-September 2) beginning with a notable reception by the Queen, of the delegates from England and America, together with the Dutch Committee and distinguished citizens. Sunday, August 29th, a number of important pulpits were filled by American and English pastors.

The chief meetings from the standpoint of discussion were held at Leyden. They began with the distinguished and impressive University function in the old University where John Robinson had been recognized as an able scholar and worthy leader of the English voluntary exiles for conscience sake. Announcement was there made of the honorary degrees conferred on Viscount Bryce of England, and on our own President Lowell. It was a matter of deep regret that neither recipient was able to be present.

At that striking reception by the University, and followed by three sessions of the "Pilgrim Fathers' Congress" many notable addresses were devoted to the study of the principles and character of the "Fathers." The liberty and protection accorded them by the City of Leyden, even in spite of the effort of King James to lay hands on them, received frequent mention by the speakers. Especially interesting to American delegates was the official reception by the Mayor of Leyden in the ancient City Hall where many of the Pilgrim Fathers had come to get married and for other business. None came there, we were told, save voluntarily, and for honorable reasons.

But Amsterdam and Rotterdam each claimed a day in the celebrations (Wednesday and Thursday) the former, because that was where the Pilgrims first landed in Holland (where they remained for a year before settling for

eleven years in Leyden), the latter, because that was the port from which the Pilgrims sailed in the *Speedwell* to Southampton, there to meet the *Mayflower* and the rest of the Pilgrim party.

Especially significant were the three great religious services in the historic pre-Reformation Churches, in Leyden (Pieterskerk), in Amsterdam (Nieuwe Kerke) and in Rotterdam (the Cathedral). These great buildings were crowded with thousands of citizens. Splendid organs and magnificent specially trained choirs in addition to the superb congregational singing made the meetings impressively religious. Notable addresses by American, English and Dutch clergymen gave them also a high intellectual character. Among the American speakers were Rev. Nehemiah Boynton, who gave the address in the Church at Delfshaven; Rev. Charles S. Macfarland, who gave the memorial address at St. Peter's Church in Leyden on "The Permanent Elements of the Pilgrim Faith"; Rev. Charles L. Thompson, who spoke at the church service in Amsterdam, Rev. William E. Griffis, Rev. Samuel A. Eliot, Mr. Hamilton Holt, and the American Ambassador, Hon. William Phillips.

The chief celebrations in England took place at Plymouth, whence the *Mayflower* finally set sail alone on September 6, 1920. The *Speedwell* (of only sixty tons) had twice sprung a leak and been forced to return. That was the reason for the overcrowding of the *Mayflower* (of 180 tons) with its 102 passengers.

In Plymouth the celebrations lasted for nine days with receptions and excursions of many kinds, in addition to the more formal services and speech making meetings. The Lord Mayor and Mayoress, Lord Reading, the British Ambassador to Washington during the war, and Lady Astor, M. P., were conspicuous personages at each function and made many addresses. Americans preached in the Plymouth pulpits on Sunday, September 5th, among whom mention may be made of Bishop Brewster, of Massachusetts, Dr. Nehemiah Boynton and Dr. S. Parkes Cadman.

If one may venture to compare the addresses given in Holland with those in Plymouth, while they were all interesting and stimulating, yet the former were distinctively religious and intellectual, while the latter were political and international. The former analyzed and stressed the principles of the Pilgrims, their courage and devotion and the consequences to America and to the world of their faith and life; the latter stressed the essential oneness of America and Great Britain—in race, in language, in character, in ideals, in political institutions and in international responsibilities.

The Dutch meetings proclaimed the need of a powerful revival of the Pilgrim character, faith and principles. Their simplicity, their

piety, their single-minded devotion to truth, their belief in the progressive revelation of God's will for man and their heroic faith in God, and their determination to do their duty whatever be the cost, were repeatedly emphasized. The Plymouth meetings, on the other hand, proclaimed the need of good-will and trust and co-operation in international relations between America and Great Britain, both for our own sakes and also for the sake of mankind. The fate of the world is today to an extraordinary degree in the hands of America and Great Britain. On these two nations rests the grave responsibility of maintaining world peace. It can be accomplished only as these two people trust each other and work together. This Tercentenary of the Pilgrim Fathers should be the occasion of deepening our mutual understanding, appreciation and good-will.

The success of the meetings in Holland was due to the work of the "Nederlandische Pilgrim Father's Commissie," while that of the celebrations in Plymouth was to the joint work of the "Mayflower Council" and the "English-Speaking Union."

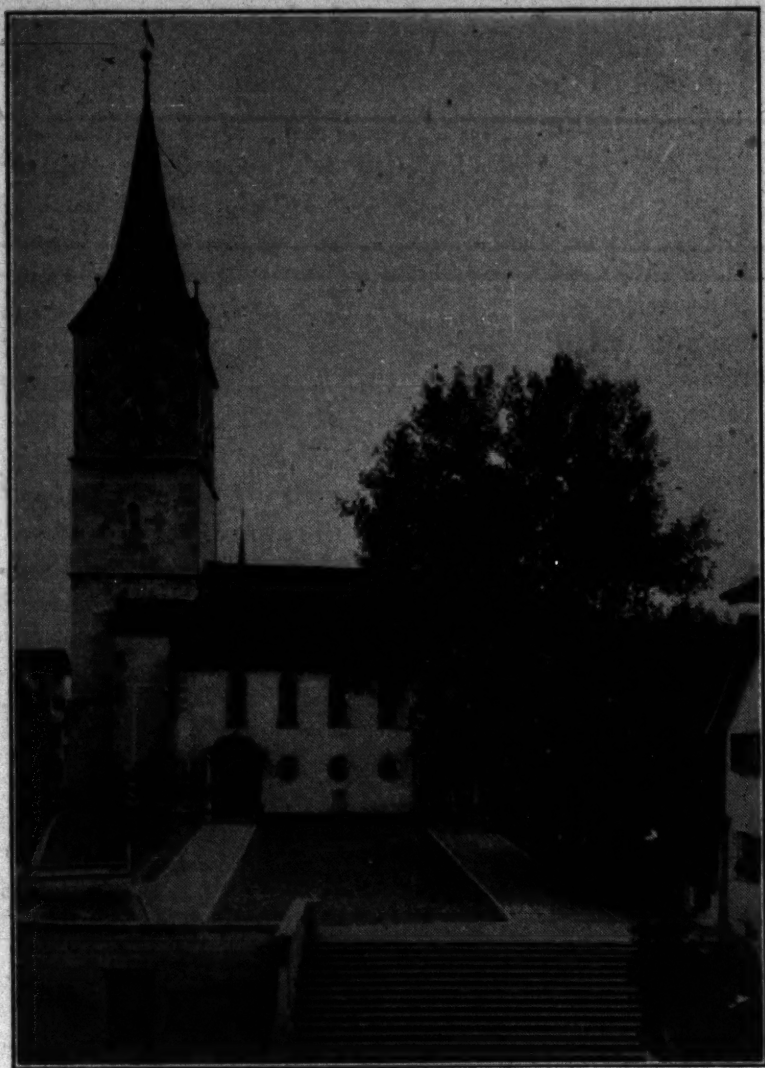
Mr. Vickrey Visits Near East

The Federal Council has repeatedly expressed its deep interests in the Near East situation, not only by calling upon Congress to make appropriations for the relief of the suffering population, but by lending its influence to the various appeals that have gone out to the American public for relief work for the Armenians and Syrians.

Learning that Mr. Charles V. Vickrey, General Secretary of Near East Relief, was to make a trip to the Levant during the past summer, the Administrative Committee requested him to convey to the churches in the regions which he visited, the fraternal greetings and sympathy of Christian America. Mr. Vickrey writes from Constantinople that all reports indicate a very satisfactory condition of affairs so far as relief work is concerned, but that the political situation is most distressing.

Hungary and Transylvania

The reports of the "Friendly Visitors" to Hungary and Transylvania, which will appear in the next BULLETIN, will present a mighty appeal to the Christian heart of America. Rev. Arthur J. Brown, Chairman of the delegation to Hungary, reports some of the most deeply moving experiences of his life in the contacts with the Christian leaders of that distressed land. Rev. Henry A. Atkinson, Chairman of the delegation to Transylvania, will return soon from Europe, and will tell what he saw in that isolated region where Protestantism has been strong ever since the Reformation.



ST. PETER'S CHURCH, ZURICH
Where "Friendly Visitors" were received

Reception of the Friendly Visitors at Zurich

By Rev. Adolf Keller

THE reception of the American Church delegation in Zurich by the Swiss Church Conference, and the Zurich Church Council was a significant manifestation of the friendly relations between American and Swiss Protestants. The initiative which the great American Federal Council has taken in utilizing the services of thirty of its members who are in Europe to study the position of the Continental Churches, promises much for the strengthening of our common Protestantism. The delegation was divided in several groups in order to fulfill its mission in different countries.

At the opening session, the president of the Zurich Church Council, Dean D. Herold addressed his guests first in German and then in English. He recalled the splendid reception accorded the Rev. Adolf Keller as a delegate from Switzerland, among the church circles of

America. He brought back with him a valuable library, a gift from America, and also two scholarships for Swiss students who were to come to America to study.

"Therefore," said the chairman, "it is a great privilege for us to greet our American guests. During the time of the Reformation, our country was a refuge for religious fugitives; later, America took our place. This friendship is also a symbol of the unity of our churches. This is the watch-word of the hour. America with its Federal Council has made a splendid beginning. In Switzerland, also, one finds similar signs. It was noteworthy to see the recent conference in Geneva, at which almost all of the churches of the old and the new world, of the Orient and the Occident were represented and dealt one with the other in brotherly spirit. This leads us to hope for a still closer union. On the ruins which the world presents today, it is necessary for Christians to rally together in order to unite in the spirit of the Christian belief and the love of God, so as to build a new world."

The Rev. William P. Merrill, of New York, replied on behalf of the American visitors. In a simple but concise way, he revealed the motives of the visitors at the conference: It is necessary to hold the world together against the forces of evil. Therefore must the Christian churches and Christian people be leaders. They must see in this their mission from above. The best way to reconciliation is to learn to know one's self. Therefore this visit must only be the beginning of a series of visits from both sides. Just as the soul keeps the body together, so must Christianity work as the soul of the world, and it can do so only when it becomes filled with the spirit of Jesus Christ.

With deep interest, the audience heard the address on "America and International Responsibility," by the Rev. Charles S. Macfarland, of the Federal Council, which appears in the September issue of *Wissen und Leben*.

At the close of the address, Bishop Nuelsen thanked Dr. Macfarland and all the delegates. He pointed out the many ties that bind Switzerland to the United States. Addresses were also made by Mr. F. P. Turner, of New York, Secretary of the Foreign Missions Conference of North America, and by Mr. Liechti of Zurich.

Visit to the Waldensian Churches

Like the word "Huguenot," the name "Waldensian" is enshrined in the hearts of American Protestants, but it is only recently that our Churches have come into actual contact with the representatives of this splendid historic body whose habitat is among the picturesque hills of northern Italy.

Many Americans will recall with pleasure the recent visits of the Waldensian Moderator, Rev. Ernesto Giampiccoli, and of Chaplain E. Bertalot. During the summer, a small group of the American "Friendly Visitors" had the privilege of visiting the principal Waldensian churches, of getting into intimate touch with their leaders, and of seeing their educational institutions and the museum in which are preserved many interesting relics of the centuries of persecution.

There are about thirty thousand people in the valley center of the Waldensians communities in the general neighborhood of Torre Pellice. Scattered over the rest of Italy, with churches in most of the large cities, are about as many more of the adherents of this ancient Protestant body. It is interesting to recall the fact that the Waldensians have, during the past century, been active colonizers, and that aside from some three thousand adherents in Marseilles, France, there are seven thousand of them in Uruguay, three thousand in Argentina, two thousand in Valdece, N. C., one thousand in Monette, Mo., and one thousand in New York.

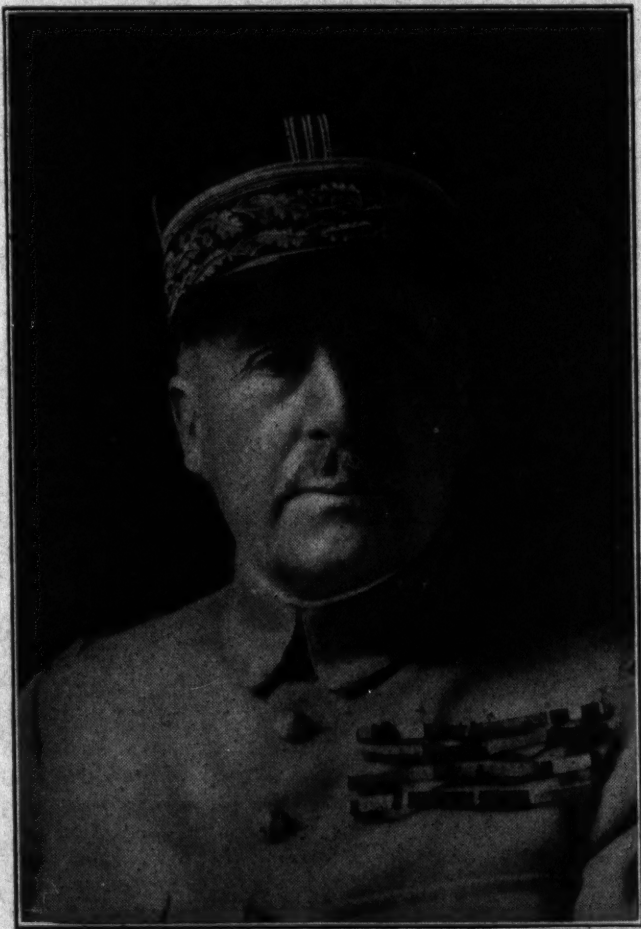
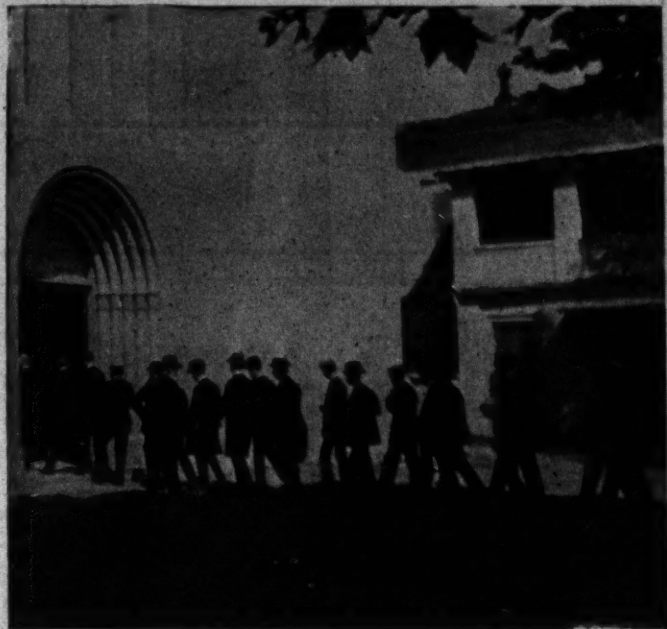


Photo Henri Manuel

GENERAL NIVELLE

Hero of Verdun and Donaumont, who will represent France at the Mayflower Celebrations



Courtesy Waldensian Aid Society

ENTERING THE CHURCH AT TORRE PELLICE, ITALY

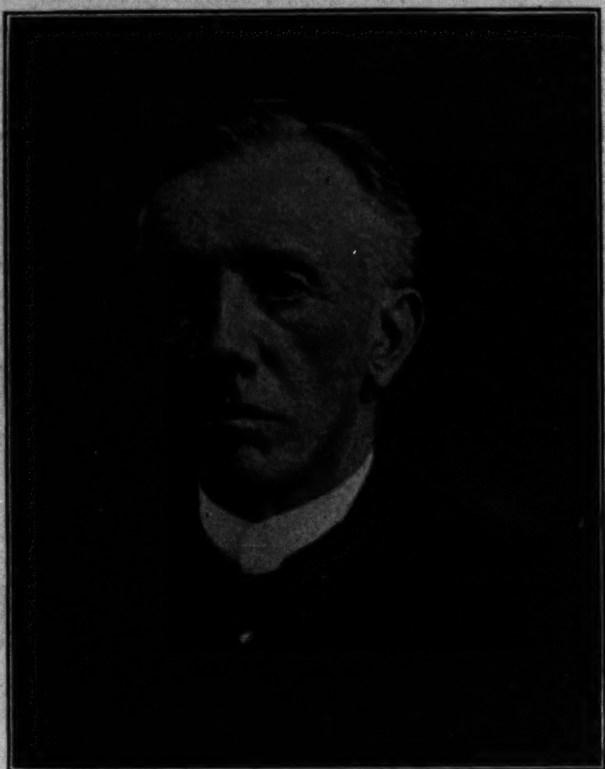
Torre Pellice is the headquarters of the mother church. A high school and a normal school are located here, while in surrounding valleys there are about three hundred village parochial schools. The Waldensian theological seminary is located at Florence. They have also hospitals and other institutions for the care of their people in various parts of Italy.

On Sunday, August 15, the General Secretary of the Federal Council, who was with the group of American visitors, spoke to a large gathering in the church at Torre Pellice, conveying the message of the American Churches. Dr. Macfarland states that it would be well worth while for any visitor to Italy to take at least a day to visit this interesting community.

France to be Represented at Tercentenary

The American Mayflower Council is going steadily forward with its plans for the holding of seventy popular mass meetings in as many American cities during November. These are being arranged for in co-operation with the World Alliance for International Friendship Through the Churches.

While the General Secretary of the Federal Council was in France, he was interviewed by members of the Council of State, who expressed the desire that France should be represented at the American Tercentenary Celebration. As a result of this conference, the Cabinet decided to appoint such delegates. General Nivelle was named, as an outstanding French Protestant who would most fittingly represent both the heroic national spirit of his native land, and the spiritual inheritance of those other Puritans, the French Huguenots. General Nivelle will be accompanied by other French delegates to be named later.



THE REV. PROF. ARNOLD RUEGG

Professor Ruegg in America

Rev. Arnold Ruegg, Professor of New Testament Exegesis and Practical Theology in the University of Zurich, was received by the Administrative Committee of the Federal Council on September 24, when he brought a message of greeting from the Churches of Switzerland. Professor Ruegg comes also as the delegate from the Swiss Churches to the exercises of the Mayflower Tercentenary, having just attended the Dutch celebration in a similar capacity. He will spend several months in the United States, visiting our theological seminaries, and studying the life and work of our Churches. He speaks with deep appreciation of the fine impression made in Europe by the work of the "Friendly Visitors." Professor Ruegg and other Christian scholars in Switzerland are especially grateful for the gift of several hundred volumes made to the library of the University of Zurich by the Carnegie Peace Foundation. The use of these books will serve continually to make clear American ideals to the leaders of Christian thought in this European university city.

Beginning with Local Churches

An Editorial in "The Continent" Interpreting the Church and Community Convention

"The uniform opinion of all present, as again and again expressed in reports, discussions and addresses, was that co-operation among the churches, instead of being devised at the top and thrust downward into local situations, must begin at the bottom and grow up."

In these terms an eminent layman summarized the significance of the recent conference on local church federation held at Cleveland under the auspices of the Federal Council commission which associates the existing federations of the principal American cities.

The personnel of that gathering was in a notable degree representative of Christian leadership in this

country at the present moment. It included many of the chief officers and backers of the Interchurch World Movement. Its judgment on Christian co-operation is so weighty as to be virtually a voice of authority.

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Not by intent was the contrast between two ways of getting joint action among the churches thrown into such strong relief at Cleveland. The convention there was planned months ago in the regular program of the commission promoting it, but was delayed until June for the explicit purpose of avoiding conflict with the Interchurch's claim on Christians in April and May.

In no sense, therefore, did the Cleveland meeting represent in relation to the Interchurch Movement a rival spirit or an antagonistic view. Rather, the attendance there included a dominating proportion of the men who had been the Interchurch's eager promoters.

What happened was a turn of fate which convened the gathering in the Ohio metropolis at the very hour when Interchurch committees were struggling with readjustments made necessary by the disappointment of much that the movement had hoped for. Naturally, in such a moment, any great convocation of Christians would have to face the question whether other methods than those of the Interchurch program would have produced more satisfactory results and left a more agreeable aftermath.

And it speaks volumes for the candor of outstanding men in the church of today that no trace of conceit about prior plans tended to balk or divert this inquiry.

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In the atmosphere of optimism created by discovering both these factors in fine evidence, *The Continent* feels no doubt at all that the principle said to have been unanimously conceded in the Cleveland conference points a high road out of present tangles toward working evangelical unity throughout America.

This principle of course puts local unity first and general nation-wide unity subsequent. It does not, however, signify at all the uselessness of national organizations, such as the Interchurch has been, even in the first stage of the development.

It only means that national organizations, wherever and however they set out to cultivate the co-operation of churches, must appreciate that the local spirit demanding and supporting such co-operative effort is the force which they must first labor to enlist—or to create if it is not already in existence.

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Even more evident is the strategic advantage of the church federations which are already in action in so many cities and towns.

For these organizations, the Cleveland meeting has made it unmistakably sure that their experimental period is past. They have today fully vindicated themselves as agencies direct, rational, effective—indispensable, indeed—in bringing to pass that co-operation of churches which the present age justly calls imperative.

For a time there were so many failures among these city federations that a good many doubting Thomases voted them impracticable. But since the day arrived of full-time executive secretaries amply supported, city church federations have ceased failing.

The local federation idea is sound, and where it is given proper machinery it will work.

Where it works, moreover, its effects satisfy. The churches quit jostling one another in mutually destructive rivalries; they begin to project their extension work in comity; they learn to stand together for community righteousness and discover what immense power they can wield when they all speak with one accord; they get an almost immeasurable accretion of public respect when they demonstrate openly what a lie it is for slanderers to say: "Churches do nothing but quarrel."

Any town in this country is simply cheating itself if it does not organize a real church federation. What is more, the Christians of such a town, as long as they remain unfederated, are cheating the kingdom of God.

Hopeful Outlook for Belgian Protestants

By REV. HENRI ANET

Société Belge de Missions Protestantes au Congo

THE war and especially the awful German oppression have had a depressing influence on the Belgian population; some have been lowered morally either by extreme misery and starvation or by the corruption of profiteering. But these times of great stress and danger have also brought closer together the best elements of the nation. A coalition Government composed of clericals, liberals and socialists is restoring the country with remarkable efficiency.

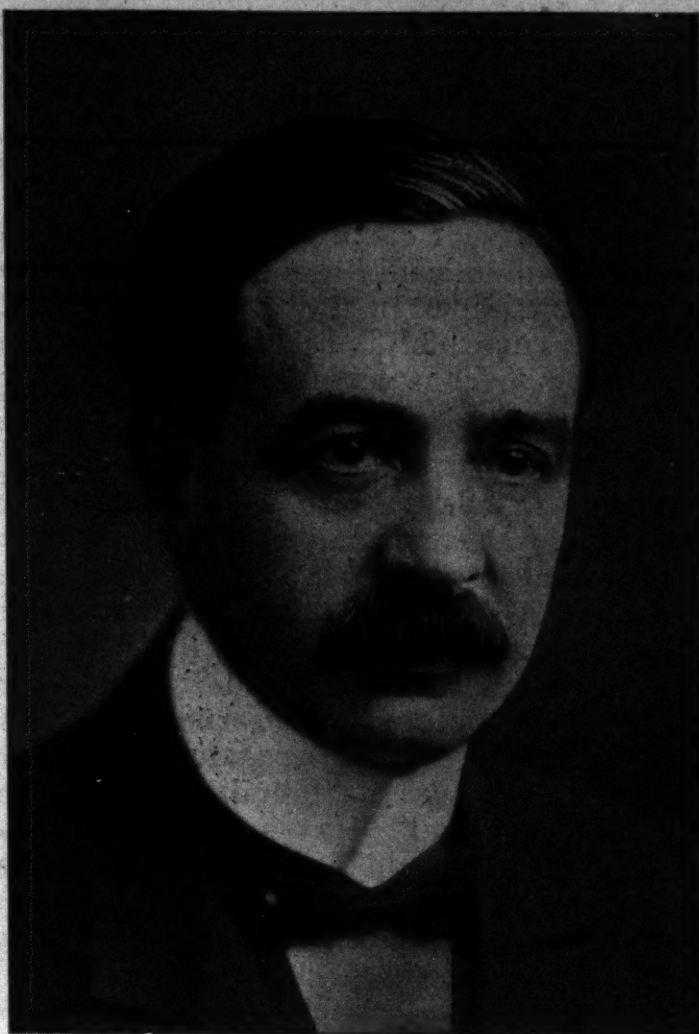
The period of reconstruction is bringing about a more effective co-operation between the two Belgian denominations. The judicatories of the two churches have decided to form a "Comité Belge d'Union Protestante," composed of two delegates of each body and acting as "agence de liaison" in every question of common interest or concerning the advancement of the Kingdom of God in Belgium.

Several new departures have taken place recently. First, the pastors of both churches had, in May, a general pastoral and theological conference in Brussels. They met for prayer, study in common and to examine questions of co-operation in evangelistic publications, preparation of Christian workers and evangelistic campaigns. A few days later, the wives of the pastors of both churches were invited to a similar conference; the first meeting of pastors' wives to be held in Belgium.

In July, the synods of both churches met in the same town, Verciers (Liège), at the same time. Two sessions were held in common; one of those devoted to their common foreign mission work in the Congo.

The Methodist Episcopal Church, South, is planning an extensive social and Christian work in co-operation with the two principal Belgian churches. Nothing important has yet materialized, but we are hopeful of a very good work if it is wisely adapted to the conditions of the country and the character of the people, and is accomplished in harmony with the existing Protestant bodies.

We want from America practical impulses, optimism of methods as well as material aid, but neither doctrinal controversies nor sectarianism, because, thank God, till now we have been remarkably free in Belgium from these two ecclesiastical curses! We hope that the American churches will give hearty support to the work of the Federal Council of the Churches of Christ in America and its constituent denominations in our behalf.



REV. HENRI ANET

A Swiss Appreciation of America

When the American "Friendly Visitors" were received in the historic Chapel of the Maccabees of the Cathedral at Geneva, Professor E. Goegg of the University of Geneva closed the session with these words:

"After expressing my heartfelt thanks to Dr. Macfarland for his most luminous explanation of the situation in America, and of the lofty aim of the Federal Council's messengers, I wish also to take advantage of this opportunity to assure the American delegates who have honored us with this official visit that the United States is considered by every Swiss as a Sister Republic to which we have been attached for more than a century by ties of esteem and affection. The United States has often been an example to us and an object of our admiration.

"I think I may say without any exaggeration that no other nation in the world has produced so many statesmen whose policy has been based on really Christian principles. It suffices to quote the names of Washington, Lincoln, Garfield and Wilson, of whom we speak to our children as models of justice, devotion and highmindedness.

"I beg to express to the American delegation the gratitude of our Swiss citizens for the help which our Sister Republic beyond the ocean gave to our country during the war. It is due to the cargoes of corn which President Wilson and our generous brethren of the United States sent to our country at a critical time that we were able to escape dire want or even starvation. Mr. Chairman and gentlemen of the American delegation, when you are back in your homes please tell your fellow-countrymen that the Swiss people send them their heartfelt thanks."

Greetings to the International Congregational Council

Extracts from the Message for the Federal Council by Rev. William I. Haven

I HAVE been delegated to bring to this International Council the greetings of the thirty different communions and their millions of communicants associated together in the Federal Council of the Churches of Christ in America, in which American Congregationalism bears so conspicuous a part.

The Federal Council was organized in December, 1908, and will be twelve years of age at its next birthday, which is to be celebrated in Boston, in December of this year. It is the child of many co-operative movements, the Evangelical Alliance, the Open and Institutional Church League, the National Federation of Churches, etc. It was started by the Inter-church Conference held in Carnegie Hall, in New York, in 1905. Congregationalists have been associated with its founding and its development. William Hayes Ward, a name known everywhere, helped to write its constitution. The Rev. Elias B. Sanford, the beloved Emeritus Secretary, was its first Secretary. Dr. Hubert C. Herring, master of councils, solicitously watched over its earliest years. Fred Smith and Roy B. Guild have "lengthened its cords and strengthened its stakes" in the great cities in this land. Dr. Gulick I wish to refer to later. And what shall I say of Dr. Macfarland, the General Secretary, to whose initiative and persistence so much credit is due for its far-reaching activities?

The Council was created according to its Constitution "to manifest the essential oneness of the Christian Churches of America in Jesus Christ their Divine Lord and Savior, and to promote the spirit of fellowship, service and co-operation among them." It exists according to the same symbol "to express the fellowship and Catholic unity of the Christian Church." This is consistent with Congregationalism.

I must, however, refer particularly to the fact that the Federal Council seemed almost providentially created to meet the needs of the churches of this land in the world war. There are many of us here who will not soon forget the special meeting of the Council called in Washington, the capital of the nation, in May, 1917, immediately following upon the Act of Congress declaring this nation to be in a state of war with Germany. A sense of great seriousness and exaltation was upon the company. Out of this impressive meeting of the Council, plans were developed leading to the creation of the War-Time Commission of the Churches. Through it plans were made for the appointment of chaplains adequate to the needs of the Army and Navy for their proper status, for their training, and for the relating

of the home churches to them, so that they should feel that they were ministers of the churches in dealing with the soldiers and sailors of the Republic. The awakening of the churches, and the bringing together of the different denominational "War Commissions," so that all should act with a common impact, were stimulated by this Commission. It has gone further, and through its Committee on the War and Religious Outlook it has planned and is publishing a survey of the religious affects of the war at home and abroad which is of inestimable value. Let me say once more, if the Federal Council had simply been created for this one service, its existence would have been justified.

Turning to Europe, it is not extravagant to say that, through the effort of the Council and its General Secretary, the American churches have become conscious of the existence of the national churches of Europe. The interchange of chaplains and preachers and friendly visitors has made the Protestantism of France, of Belgium, and of other European countries, a real factor in the thinking of the Protestantism of America, and it has also helped to carry over to Europe the sympathy and affection and generosity of the American churches to the rehabilitating of ruined manses, colleges and churches in the war-stricken areas.

Let me say in conclusion that if ever the idea of an "Association of Nations" is to be of any real effectiveness in the world, I believe that one of the religious leaders of America has spoken wisely when he says, that such a league of nations can only be of value if it has behind it and is supported by an association of the churches of the world, with synods, and conferences, and councils, and conventions, meeting together, praying together and working out, not the old unity of an ecclesiasticism supporting and directing an international program, but an international program—fired and enthused by a spiritual fellowship and unity.

Perhaps this ideal of unity which lies at the foundation of the Federal Council and throbs through this International Council has been nowhere more beautifully expressed than by Richard Jeffries, the English naturalist and prose poet, when he says:

"It was very sunny and warm, and the birds sang with all their might, for there had been a shower at dawn which always sets their hearts atune. At least, eight or nine of them were singing at once, thrush and blue bird, cuckoo (afar off), dove and greenfinch, nightingale, robin and loud wren, and larks in the sky. But, unlike all other music, though each had a different voice the notes crossed and interfered with each other, yet they did not jangle, but produced the sweetest sounds. The more of them that sang together, the sweeter the music. It is true they all had but one thought of love at heart, and that perhaps brought about the concord."

United Evangelism to be Stressed by Churches

THE directors of evangelism for the Methodist bodies, the Baptists, Presbyterians, Lutherans, Congregationalists, Disciples, the two Reformed groups, and for various other bodies met in New York recently at the invitation of Rev. Charles L. Goodell, Secretary of Evangelism for the Federal Council of the Churches of Christ in America, and decided that all the evangelical forces represented should work on a common plan and schedule during 1920-21.

From September to December, evangelistic committees are to be organized and trained in every local congregation. The plans will be presented to the whole membership at a Church Rally to be held early in the fall. Parish surveys will be undertaken to ascertain definitely the persons who should be reached by each church.

From January to Easter, every Protestant pulpit is to be called on to sound the evangelistic note. The appeal of the church to personal consecration of life service is to be kept before the community in various ways. Extension of the habit of personal prayer and of the family altar will be striven for, and the use of the Lenten daily prayer calendar encouraged. Pastor's training classes will be held for personal workers as well as confirmation classes or study groups for those who are to enter the churches.

The culmination of the whole unified evangelistic program is in the special services centering about Easter Sunday. During Holy Week, the meetings will not be confined to the churches nor to the customary hours for religious gatherings. Congested centers in the larger cities will be invaded with theatre meetings and noon-day services in downtown churches. In every legitimate way, the churches will endeavor to reach the whole community with the Christian message and appeal. Follow-up campaigns will conserve the results of the Easter in-gathering, and will last until Pentecost Sunday. Special plans are to be considered for the active enlistment in definite Christian service of all the new members received by the churches.

The fall campaign will be opened by a series of all day rallies for ministers in a dozen strategic centers. A party composed of the directors of evangelism of the co-operating denominations will accompany Dr. Goodell of the Federal Council to Buffalo, Cleveland, Cincinnati, Indianapolis, Chicago, Detroit, St. Louis, Louisville, Pittsburgh, Harrisburg, Philadelphia, Washington and Baltimore. The denominational directors who have already arranged to assist in the series of metropolitan rallies are Rev. Frederick L. Fagley, Congre-

gationalist, Rev. George B. Dean, Methodist, Rev. H. F. Stilwell, Baptist, Rev. George G. Mahy, Presbyterian, Rev. William A. Freemantle, Reformed Episcopal, Rev. Charles E. Schaeffer, Reformed, and Rev. Jesse M. Bader, Disciples of Christ. Several other evangelistic superintendents hope to accompany the party.

Aside from the indication that the churches are eager to co-operate in what each recognizes as its most vital task, the most significant feature of the unified evangelistic program is its increased reliance on the quiet, educative processes of the ministry of the home church, stimulated by careful organization, and the fellowship of the whole Christian community.

News of the Commission on Interchurch Federations

The Rev. Doremus Scudder has accepted the call to the secretaryship of the Boston Federation of Churches. He took up the work August 14. The office is located in Room 425, 6 Beacon Street, Boston, Mass. State Secretary Root will have his office adjoining that of the Boston Federation. It is most fortunate that Dr. Scudder could take up this work just at this time, so that the splendid work done in the survey shall not be lost. Dr. Scudder has for a number of years been pastor of the Union or Federated Church in Honolulu, in missionary work in Japan, and during the last two years in Red Cross work in Siberia.

The Rev. Lewis C. Rogers has become Associate Secretary of the Buffalo Federation of Churches.

The Rev. H. I. Chatterton, who was connected with the Interchurch World Movement in the State of Washington, has become the Executive Secretary of the Seattle Federation of Churches. The office of the Federation is 4028 Arcade Building, Seattle, Wash.

The Rev. H. H. Pitzer, who has been Associate Pastor of the First Presbyterian Church in Chattanooga, has become Executive Secretary of the Chattanooga Council of Churches. His present address is 50 Pine Street, Chattanooga, Tenn. He took up the work as Secretary the first of September.

The new book, "Community Programs for Co-operating Churches," is now in press. The addition of the addresses by Dr. Speer and Dr. Jones makes the price \$1.90 per copy. Considering the cost of paper and labor today, this price is most reasonable. There will be 272 pages in the book. The orders given at Cleveland will be filled immediately upon the publishing of the book.

Extracts from the Labor Sunday Message for 1920

THE year since Labor Sunday, September 2, 1919, has been one of wide-spread industrial conflict. It has witnessed the Steel Strike in the summer and early autumn of 1919, the Coal Strike in November, the Railroad Strike,—the so-called Outlaw Strike—in the Spring, the Longshoremen's Strike in New York City, tense labor situations over the open shop, as, for example, in Atlanta and Wichita, and an antagonism bordering on violence in the states of the Northwest.

The church, loving the nation, primarily concerned for the welfare of the masses of the people, but devoted to the welfare of all, committed by its deepest principles and by the purpose of its existence to righteousness and the safeguarding of life, watches the deepening conflict with profound concern. It cannot stand aloof. At whatever risk of becoming involved in the controversy it must go into the midst of the contending forces, if possible between them. It must bring to bear every ounce of influence which it possesses to bring these contending groups together, and to induce them to work out permanent and effective methods of co-operation. . . .

The case is hopeless if employers will not allow collective action by their workers. The church must stand for the right of organization and collective action, under proper ethical restraints and safeguards for public welfare. It must do so not only for prudential reasons, and because it is right, but because the manhood and freedom of the workers are at stake.

Two methods having possibility of immediate application have been devised to meet this problem: labor unions, for collective bargaining, and mutual shop organization of the workers in individual plants or series of plants. The two are not inconsistent. In England, they are built together in the great national organization of industries now going on under the leadership of the Government. The unions represent labor in its larger aspects, the shop councils the local affairs of the shop. The unions in England may be, and usually are, the backbone of the shop councils, and this will come about naturally when relations are harmonious. The important matter is not just what plan is followed, but that a start is made, and that everything that is done be on the road to a definite goal—the development of a democratic factory organization in which all truly co-operate, and which is for the benefit of each and all. . . .

The Christian principle takes one step farther, and leads to the primary motive of industry. Is the motive of profits, which is the primary motive of modern enterprise, a Christian motive, and ought it not to be supplanted by or rigidly subordinated to Christ's great

motive of service? Here is a world of people, human beings with eternal destinies. They have great needs, material and spiritual; they have to feed, clothe, house, transport, educate and recreate themselves and their families, and to develop the Godlike within them. That is the real meaning of agriculture, railroading, manufacturing, education and religion. Everybody, therefore, who has any part in these processes has a sacred calling, and ought to work with the same motive and spirit as the true minister and missionary who minister to the religious needs of men.

The commercial spirit, so-called, can be escaped only as men consciously work to produce from the motive of service. Once again the object of industry, if Christian, is to meet great human needs, to lift the level of the life of all, to make it possible for the largest number to have the best possible chance at life. All who work that way, work in a Christian atmosphere, which is elevating and inspiring, and which brings out the best that is in them.

The problem the nation is facing in the present industrial conflict is difficult and world-wide, but is susceptible of solution. What is needed is faith in God, in Christian principles and in the fairness of employers and workers as a whole. Those extremists who turn to violence and those reactionaries who trust in force are the joint enemies of the public welfare, and of religion and of morality. But the men and women of faith and good-will, who believe in the Golden Rule, who are determined to use whatever power they have to work out a better industrial organization, based upon the principles of the Sermon on the Mount—they are the hope of the nation.

And here it is that the church comes into its own and has its opportunity. How great is that opportunity is shown by the following paragraphs of a letter from the labor manager of a large industry:

"I participated in a thorough attempt of the Chamber of Commerce of the United States to direct the industrial evolution through which we are now passing and discovered there how impossible it is for the employers themselves to meet the situation.

"I also had occasion to study thoroughly and participate somewhat in the work of the President's second industrial conference and to see how little could really be done by the Government in these matters. Indeed, the report of the Conference reflects the difficulties and looks in the direction of voluntary arrangements in each industry.

"There seems to be left the power of the Church as a means for educating men's minds, their motives and interests, to the necessities of the present situation. The change of viewpoint must be so great in most cases as to require the aid of some powerful influence outside of the business motives. Herein lies your opportunity, not only to supplement the work of organized business and the Government in the direction of an orderly evolution of industrial relations, but to actually propose new plans and policies based upon fundamental principles."

The Committee on Interchange of Speakers

The representatives of the American churches were able, during the past summer, to occupy many pulpits in Great Britain, through the arrangements perfected by the Committee on Interchange of Preachers and Speakers between the Churches of Great Britain and America.

During the latter years of the recent war, the American people received great stimulus from the splendid addresses of representative British clergymen. The work in England is being conducted in connection with the office of the English Speaking Union at number 1 Charing Cross, London. Leaders in the work there are the Rev. Dougald Macfadyen and the Rev. T. Brierley Kay. Associated with these is a strong committee representative of the Anglican Church, the Free Churches, the National Council of the Y. M. C. A., and the English Speaking Union.

In America, the Committee on Interchange represents the Federal Council, the Church Peace Union and the World Alliance, there being five committeemen from each of these organizations. The Federal Council representatives are Rev. William Adams Brown, Bishop Walter R. Lambuth, Rev. Charles S. Macfarland, Rev. John Timothy Stone, and Rev. James I. Vance.

Community Programs for Co-operating Churches

This volume containing the findings of the nine commissions reporting to the Church and Community Convention, held at Cleveland last June, as well as the great addresses delivered to that meeting by Robert E. Speer and by Rev. M. Ashby Jones, has just been issued by the Association Press. The recommendations of these commissions, whose two-hundred members enrolled the leadership of American specialists in each department of the work that was considered, embody the results of the experience of the last decade in co-operative Christian work, especially as applied to community problems.

As Rev. Roy B. Guild says in the preface:

This book is not a discussion of Christian co-operation on the part of churches. It is a report on present-day co-operation, a presentation of well tested plans. Those who prepared the reports were charged not to tell why churches should co-operate, but how they do and can co-operate.

The book contains 266 pages, and sells at \$1.90. It will be sent postpaid on receipt of price by the Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York, N. Y.

BOOK DEPARTMENT

The Church and Industrial Reconstruction

The third in the series of reports by the Committee on the War and the Religious Outlook, dealing with "The Church and Industrial Reconstruction," came from press September 1st.* It is already regarded by many as the most comprehensive and thorough-going study in this field made by any official church group in America.

Comment by various leaders in the social movement in the Churches illustrates the significance of the volume. Bishop Francis J. McConnell characterizes it as "the best statement on the subject yet made by the Churches." Bishop Walter R. Lambuth says, "As to the treatment of the subject, the line of argument and the conclusions reached, we have nothing better in our literature." Dean Shailer Mathews comments on "the balance of exposition, the readiness to stand squarely upon the moral issues of economic matters, and the utter absence of propagandist overemphasis." Professor Alva W. Taylor says, "The whole book is going to be prophetic and will, I believe, stand as the marking-post for the furthest advance offered by organized Christianity in America."

Forthcoming Report on Christian Unity

The fourth report of the Committee on the War and the Religious Outlook, dealing with "Principles of Christian Unity," will appear December 1. A two days' retreat of the special sub-committee engaged in its preparation was held at Wallace Lodge, Yonkers, July 12th and 13th, under the chairmanship of Dr. Robert E. Speer. Among the others who have been participating in this study are Rev. H. C. Herring, Rev. F. H. Knubel, President J. Ross Stevenson, Dean Henry B. Washburn, Prof. Herbert L. Willett, President Clarence A. Barbour, Rev. Frank Mason North, Dr. Peter Ainslie, Professor George W. Richards, Professor Williston Walker, Rev. H. H. Meyer, Rev. A. W. Anthony, Rev. Roy B. Guild, and Professor William Adams Brown.

An additional number in the "Religious Outlook" pamphlets appeared during the summer. It is entitled, "The Local Church after the War," and is from the pen of Rev. Charles W. Gilkey of the Hyde Park Baptist Church, Chicago. It discusses the situation which the local pastor now faces, with particular reference to the influence of the war as personal religious experience, on the spirit of service, and on the attitude toward the Churches.

* Association Press, 296 pages, \$2.00.

A More Christian Industrial Order. By Henry Sloane Coffin. New York: Macmillan. 1920. \$1.00.

It is one thing to write generalizations about social problems for more or less academic minds to read, but quite another thing to preach very specifically, from your own pulpit, about things that ought not so to be. The preacher who says things first to his own congregation, is entitled to say them to the entire public. Dr. Coffin has thrown out a message for the hour that finds us all "right where we live."

Of all that has been written of late concerning the ethics of industry, it would be hard to find a more successful attempt to build a code for our modern working life grounded on the teachings of Jesus. Preachers are being discouraged today in their attempts to apply the Gospel to business and economics. We are told that we have too little understanding of these things. Dr. Coffin does not presume at any point, to have technical knowledge. He takes it for granted that anyone who knows the rudiments of Christianity can see that Jesus would not be quite at home in our world. A number of things are wrong.

The key to much of our industrial unrest is found in the very soulless character of the employment relationship: "The hireling fleeth because he is a hireling." The cash bond between employer and employee never binds securely. "We can not build a golden society out of leaden motives. . . . And despite all cynical remarks about human nature, is it not true that, by and large, employers and employed today really wish to end the straining, embittering, war-like reign of self-seeking, and to substitute the reign of devoted service?"

—F. E. J.

BOOKS RECEIVED

Forging the Sword. Concord, N. H.: The Rumford Press. 172 pp. illustrated. Price \$3.00. An entertainingly written account of Camp Devens, from the selection of the camp site in the wilderness, to the final sowing of grass over the barren fields where the camp had been. A human story, not a history. By William J. Robinson, correspondent of the *Boston Globe*.

The Human Costs of the War. New York: Harper and Brothers. 326 pp. Illustrated. An account of the destruction and devastation of war in Serbia, Belgium, France, Italy and Greece, with special chapters on "The War and the Children," "War Exiles and Home Coming," etc., and a final chapter on "Civilization's Indictment of War." By Homer Folks, of the American Red Cross.

Training the Devotional Life: A handbook on the training of children in the art of devotion, through prayer, hymn singing, the use of the Bible, memorization of material, etc. By Luther Allen Weigle, Professor of Christian Nurture, and Henry Hallam Tweedy, Professor of Practical Theology, both of Yale. New York: George H. Doran Co. 96 pp.

Franciscans and the Protestant Revolution in England: The story of the English Franciscans during the first century of the Protestant Revolution. By Francis Borgia Steck, O.F.M. Chicago: Franciscan Herald Press. 344 pp.

The Foundation of True Morality: An attempt to put side by side the Catholic and Protestant conceptions of morality, from the Catholic standpoint. By Rev. Thomas Slater, S. J. New York: Benziger Brothers, printers to the Holy Apostolic See.

Czechoslovak Stories. By Sarka B. Hrbkova. Duffield & Co. New York. 330 pp. \$1.90 net. Twelve stories from representative present-day Czech and Slovak writers, presenting in bold relief the typical life of the Czechoslovak peoples. The novel atmosphere and the dominant pathos of these tales will linger in the memory of even the casual reader.

A Service of Love in War Time. By Rufus M. Jones. The Macmillan Co. New York. 284 pp. This account of the war work of the American Friends constitutes a significant addition to the splendid story of the part played by the Church in alleviating the horrors of the World War. The many-sided work undertaken is set forth in interesting detail. Several illustrations and maps add to value of the book.

Serving the Neighborhood. By Ralph A. Felton. New York: Interchurch World Movement. Illustrated. 153 pp. Price, cloth, 75 cents; paper, 50 cents. Mr. Felton employs the case method to show that social Christianity spells success in the problems of the local congregation. There is not a dull page in the little volume.

A Better World. By Tyler Dennett. New York: George H. Doran Company. 1920. 173 pp.

This volume is a stirring piece of propaganda for an advanced Christian social program. The author thinks the Church should teach economic justice and freedom as well as compassion and spiritual truth.

Mr. Friend-O'-Man. By Jay T. Stocking. Published by the Interchurch World Movement of North America. New York: Interchurch Press. 1920. 130 pp. Price, 60c. in cloth and 40c. in paper.

These fanciful tales, in the form of a modern fairy story, convey in quaint allegory the message of the modern social mission of the Church and of Christian people.

Shepard of Aintab. By Alice Shepard Riggs. Published by the Interchurch World Movement of North America. New York: Interchurch Press. 1920. 200 pp. Price, 75c. in cloth and 50c. in paper.

A brief but a most appealing missionary biography is this story of the life of Dr. Fred Douglas Shepard, medical missionary to Aintab on the upper Euphrates. Vivid sketches are given of many typical incidents of the Doctor's busy and adventurous life. Thoroughly human, fond of hunting and camping, and enjoying the study of the varied types of humanity with which his work drew him into constant contact, the Doctor was a most admirable example of the modern missionary who is an advance agent of civilization as well as a messenger of the Cross.

FEDERAL COUNCIL BULLETIN

THE WHITE HOUSE
WASHINGTON

21 September, 1920

My dear Mr. Watson:

I have received your letter of September 15, and deeply appreciate the action of the General Committee on Army and Navy Chaplains voting me one of the medals designed for presentation to the chaplains who, under the auspices of the Federal Council of Churches of Christ in America, served through the great war with the Army and Navy.

I have known, of course, from the Secretary of War and the Secretary of the Navy, of the fine co-operation which the Federal Council gave to their departments in the selection of chaplains for our great military forces, and I have known from them, too, of the devotion and sacrificial spirit with which the chaplains ministered to the troops, bearing their hardships with them and carrying the comfort and consolation of their ministry to the front line trenches under conditions where only the brave could survive. I shall feel myself honored to have a medal which commemorates such service and such valor, and deeply appreciate the thought of your Committee which associates me in the fellowship of these splendid men.

I am especially sensible of the action taken by your Committee which associates the gift of this medal to me with the ideals of our Christian faith embodied in the Covenant for a League of Nations. Our soldiers surely fought a good fight for the Master's cause, and I devoutly pray that their sacrifice may be sanctified by the acceptance of the principles embodied in the Covenant, establishing a new order of peace based on justice among the nations of the earth, so that the conclusion of this great and terrible war may be in fact a peace which will pass the understanding of the old order and be in verity and fact a Christian peace.

I regret that I am not able to receive in person the Committee appointed to convey the medal to me, but I have asked the Secretary of War to receive it for me and to express again my appreciation at the time of its presentation.

Cordially and sincerely yours,



Rev. E. O. Watson
937 Woodward Building
Washington, D. C.

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